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**The Use of Biblical Teachings on Grace when
Counseling Sexual Addiciton**

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Introduction

This Paper is on the topic entitled, *The Use of Biblical Teachings on Grace when Counseling Sexual Addiction*. This chapter begins by discussing the background of the study that will include the statement of the problem, objectives of the study, research questions, justification and significance, scope and limitations, ethical issues, operational definition of terms and a chapter summary.

A. Background of the Study

The purpose of this paper is to explore the use of biblical teachings on grace when counseling sexual addiction that was derived from the topic entitled, *The Use of Biblical Teachings on Grace when Counseling Sexual Addiction*. Since this is a professional counseling scholarly study that considers counseling under grace, an integrated approach will be applied where Biblical teachings of grace will be considered in light of psychological interventions in counseling sexual addiction.

In order to appropriately explore the use of Biblical teachings on grace in counseling sexual addiction, this paper will identify such presenting issues on sexual addiction, what the Bible states about them, the meaning of grace, interventions in the Bible on sexual addictions and or a psychological intervention under Biblical teaching of grace that could be integrated in counseling for holistic

intervention. Relevant literature review will be done including the Bible, personal structured and unstructured interviews will be carried out and real case studies referred to. This paper is intended for possible clients, trainees and mental health workers with a Biblical worldview. It also supports psychological interventions of counseling that are usually non-judgmental to clients, similar to the underlying principle of grace, hence applicable within or outside a Biblical worldview.

Few studies have explored this area on Biblical teachings and sexual addiction probably due to the Biblical teachings on sexual matters that are likely to raise eyebrows in a traditional Biblical worldview. This has left many Bible-believing counselors burying their heads under the sand and assuming that there is no sexual addiction among their clientele. Carnes (1983; 1991) illustrates how Biblical principles can be applied to understanding the basic Biblical texts, which are relatively few, and have been used as examples by authors to condemn homosexuality. The Old Testament has three references traditionally linked with homosexuality: the Sodom and Gomorrah passage in Genesis 19 and the two denunciations in Leviticus (18:23, 20:13). Principal New Testament references are St. Paul's letters: Romans 1:24-27, I Corinthians 6:9-10; and Timothy 1:8-11. The New Testament provides no words of Jesus on homosexuality. This study however states that homosexuality from the Bible writings was condemned; however this is not the point of discussion on this paper although it was inevitable during the structured interviews responses and literature review.

One professional Christian counselor who sought anonymity when asked to fill in a structured questionnaire was quick to reply, "Are there such people in the Church? (Pause) I would rather reserve my comments. (Pause) I need to see you after this." This voice represents many in the Church who cannot comprehend the idea of such a possibility of having Christian suffering from sexual addiction. The stance is not accurate since clinical records have revealed that many clients from 'Biblically-based' communities find their way in counseling centres with presenting issues on sexual addictions. Patterns of sexual behavior whether heterosexual or homosexual, vary around the world in terms of behavior and risks (Mark Durand and

David Barlow, 2003). This study considers sexual addiction in light of Biblical teachings on grace in counseling.

“Sexual addiction is defined as a disorder that exists but suffers from a lack of diagnostic clarity” (Alex Kwee and others, 2007). These conducted a study entitled *sexual addiction and Christian college* at the Meier Clinics Foundation Regent University Judson College Counseling Center. In the study, they observed that sexual addiction concept that conventionally assumes partnered sex, creates a dilemma when young, unmarried Christian men, eschew partnered sex because of religious pressures but are silently addicted to solo sex behavior, e.g., masturbation and using pornography. That study argued that these men were sexually addicted when they depend on solo sex behaviors to regulate their emotional state. The current study on the use of Biblical teachings on grace when counseling sexual addiction observes that the fact that the counselors in the previous study had a dilemma implies that either, they were surprised to find sexual addiction in a Christian college or, the counselors were not equipped with knowledge and or skills regarding the use of Biblical teachings on grace when counseling sexual addiction or they may not even have considered it. They appear to have been unprepared on how to apply Biblical teachings on grace when counseling sexual addiction. This study will address such and other dilemmas on the subject. The study observes that the study above is different with a gap in the broader area of counseling sexual addiction. It simply considered Christian college but not necessarily using the Biblical teachings of grace when counseling sexual addiction. The gap is therefore evident in the use of Biblical teachings on grace when counseling sexual addiction that this current study has addressed.

B. Purpose of the Research

The purpose of the study was to identify the use of Biblical teaching on grace in counseling sexual addiction. There is need to identify and describe various sexual addictions and the Biblical stance on the same in order to establish the Biblical teachings on grace and demonstrate how this can be used in counseling. This study uses an integrated approach of Biblical teachings and psychological interventions that are eclectic in nature when counseling sexual addictions. The study hopes to appeal to professional counselors, pastoral counselors, Christian men and women that are likely to

encounter sexual addiction either from self or others with a Biblical worldview. The study is on interventions that may apply in a Biblical worldview on grace when counseling sexual addiction. It is assumed that a study using Biblical teachings on grace when counseling sexual addiction is a welcome gesture by all stake holders who may be in various dilemmas and or suffering as a result of their experiences with self and others or as mental health workers with a Biblical worldview.

C. The Statement of the Problem

The problem statement is on the use of Biblical teachings on grace when counseling sexual addiction. The study proposes to identify and describe sexual addictions and the Biblical stance on the same if at all in order to establish the use of Biblical teachings on grace in counseling.

D. Objectives, Questions, Hypotheses, and Delimitations

1. Research Objectives

1. To identify or describe various sexual addictions
2. To establish Biblical stance on sexual addictions
3. To establish the Biblical teachings on grace
4. To demonstrate how Biblical teachings on grace can apply in counseling sexual addiction.

2. Research Questions

1. What are the various sexual addictions?
2. What is the Biblical stance on sexual addictions?
3. What are the Biblical teachings on grace?
4. How can Biblical teachings on grace apply in interventions when counseling sexual addiction?

3. Research Hypotheses

1. The Presenting issues on sexual addictions can be found in the Bible
2. The Bible has a stance on sexual addiction
3. There are Biblical teachings on grace
4. The Biblical teachings on grace can apply when counseling sexual addictions

4. Limitations and Delimitations

Although there are various sexual addictions, the Bible has not

mentioned them specifically nor are there clear guidelines on how to identify them except from Biblical writings. Sexual addiction considered as ‘Sin’ by many has revolved and presented itself differently in different generations and cultures and hence, all contemporary presentations of sexual addiction may not have been spelt out in Bible writings as they appear today. However, the underlying themes are the same, the Biblical position on sexual sin is the same and the teachings of grace have not changed across generations and cultures. As a result, the Biblical teaching on grace can be ‘interpreted’ differently to suit various denominational and other groupings cultures and hence be misused or abused in light of Biblical truth. Different Church groups and denominations have come up with their own interpretations regarding different areas. This study calls for defining what sex addiction is in order to intervene in a changing generation without diluting Scripture or legalizing it. Likewise, the Bible has no clearly developed theories on grace when counseling sexual addiction that can apply in a world that relies heavily on empirical evidence for use by most clients and counselors who may be involved in the counseling process. However, the Word of God is the same yesterday today and forever across generations and cultures and hence, Biblical principles can be applied for holistic interventions alongside existing psychological theories on sexual addiction. These can be contextualized to the 21st Century since the focus of any counseling is the client and the application for every Bible-believing Christian mental health worker or client, remains the ‘Word’ across generations and cultures. If a client appears in a centre in a Biblically-based counseling centre, it is because they are willing to be assisted using available interventions that may include specific Biblical teachings or writings. Denying them the use of such would be against their core beliefs and counseling ethics and principles and hence holistic healing may be denied.

There is limitation in what may be considered holistic by various stakeholders. The research may not have captured various types of clientele who may be suffering from sexual addictions nor mental heal workers who may have had a case in sexual addiction counseling under grace. Another limitation is that the study was carried out among Africans or with African roots who have a strong stand on sexual addictions with some not able to comprehend the possibility of

coming across a sexual addict in the church. The formulation of the questionnaire and the choice of participants will help alleviate the extent of such limitations by interviewing lay or professional counselors or pastors who are likely to be on the ground when these clients appear. Literature review will also help explore the perception of others from other cultures.

E. Justification, Ethical Issues, and Scope

1. Justification

The study through its title implies that there will be sexual addicts among the clientele that may present themselves for counseling. It also implies that counselors with a Biblical worldview will be counseling sexual addicts and are likely to have dilemmas in their line of counseling. It also implies that psychological theories may not alone address the spiritual dilemmas by clients and counselors who have a Biblically-based worldview. Since the Bible-based 21st Century clients and counselors are in the ‘world’ that is highly empirical, holistic counseling ought to be embraced that integrates psychological, emotional, social and spiritual dilemmas in order to address the client’s needs. Sexual addiction is not just a spiritual dilemma but a psychological, social-cultural among others. A vision-tunnel approach, in this case a purely Biblical approach, may not fully address the psychological issues of sexual addiction, but requires integration with scientifically proven theories that can then be used alongside Biblical teachings on grace when counseling sexual addiction as long as such theories do not dilute nor contradict the Biblical teachings on grace.

2. Ethical Issues

Ethical issues that are considered include confidentiality and informed consent by respondents who are assured anonymity unless they give express permission to be quoted. This will ensure that they are not harmed by the study with their opinions respected. The participants will also have access to the outcome of the study if they so request.

3. Scope and Limitations

This study considers a simple random of Bible centered believers from three universities involving a total of 10 students and faculty

enrolled in Bachelors, Masters and PhD programs including males and females from different African origin, and diverse denominational backgrounds who are likely to counsel on or teach on sexual addiction in a Bible-based setting such a church, Christian university or a counseling centre that embraces a Biblical worldview.

F. Theoretical Framework

Since this is a professional counseling scholarly study that considers counseling under grace, an integrated approach is considered where psychological interventions are applied in light of Biblical teachings of grace in counseling sexual addiction. This Eclectic and integrated approach embraces the Biblical and psychological interventions in exploring the use of Biblical teachings on grace when counseling sexual addiction. A critique of such theories considers how best these are used so that they do not contradict the Biblical teachings on grace in counseling nor dilute the gospel message by abuse of grace. However, this study proposed that the theoretical framework leans towards a person-centered approach founded by Carl Rogers and a cognitive and cognitive behavioral therapy. This study preferred the Eclectic and integration approach with Biblical teachings that enables holistic counseling through various aspects of the model in order to embrace psychological intervention when counseling within a Biblical worldview.

Jeffery Parsons (2001) reiterates that the treatment method of Cognitive Therapy is ideal in addictions because most mental health counselors already know how to use cognitive therapy generally and is a familiar and natural way to counsel people. This gives mental health counselors confidence in treating people suffering with emerging, complex, and compelling disorders, such as sexual addictions discussed in this study. This study reiterates that Cognitive and Cognitive Behavioral Therapy (CBT) follows the pattern of ABC (Affect, Behavior and Cognitions) which is cyclic in nature and could start with any of the three. Greg Mulhauser explains that Cognitive therapy (or cognitive behavioral therapy) helps the client to uncover and alter distortions of thought or perceptions which may be causing or prolonging psychological distress (2011). This study presents that cognitive and CBT therapies can be used well under the Biblical teachings of grace to counsel sexual addiction since it can be used in cognitive restructuring against what the client is engaged in usually

faulty believes and behaviors and what the Bible teaches on them such as sexual sin and sexual addictions. The attitude of the helper must be that of grace that is referred to in psychological terms as a non judgmental attitude.

The other theory that this study considers useful when counseling sexual addiction is Client centered that is also known as person-centered or simply Rogerian therapy. As Kendra Cherry (2012) rightfully states, Client-centered therapy is a non-directive form of talk therapy that was developed by humanist psychologist Carl Rogers during the 1940s and 1950s. It is one of the most widely used approaches in psychotherapy (Kendra Cherry, 2012). Biblically-based counseling centres find this therapy attractive because as Cherry accurately reiterates, Carl Rogers who was a humanist thinker, believed that people are fundamentally good. He also believed that people have an actualizing tendency, or a desire to fulfill their potential and become the best people they can be. This study presents that, a Biblical world view that teaches on grace will find this approach attractive because of the three core factors that Carl Rogers describes as necessary for therapy to occur. He emphasizes unconditional positive regard that simply means that the therapists show complete acceptance and support for their clients. This is a Christian attribute under grace as this study observes. Carl Rogers as Cherry adds also said the helper must be genuine, which means that the therapist needs to share his or her feelings honestly. By modeling this behavior, the therapist can help teach the client to also develop this important attribute. In Christian practice, this study presents that Christian sharing or referred to as testimonies are an integral part of the Christian practice and hence easy to embrace in counseling. The other attribute that Cherry explains about Rogerian therapy is unconditional Positive Regard where the therapist must accept the client for who they are and display support and care no matter what the client is facing or experiencing. This study presents that under Biblical grace, this would be an appropriate attitude for every Christian worker.

G. Operational Definition of Terms

1. Sexual Addictions

Sex addiction is a maladaptive pattern of behavior, which involves persistent dependence on various forms of sexual expression in order to cope with the stresses of life (Elizabeth Hartney, 2011). This study considers sexual addiction from various categories that include: Solo sex, heterosexual sex and homosexual ideation.

2. Grace

This paper will consider grace from three perspectives described by Wayne Jackson (1997-2012):

The New Testament definition of grace where salvation is the result of Heaven's grace...Grace is a soul-thrilling concept; it must be deeply appreciated, but never manipulated or distorted...In Ephesians 2:8, the apostle states that one is "saved by grace through faith." Later, in the same document, he says that sinners are "cleansed by the washing of water with the word" (5:26).

The *Conditional Grace*...The principle is illustrated by the example of Noah, who "found grace in the eyes of the Lord" (Genesis 6:8); and yet, as the writer of Hebrews shows, the patriarch and his family were saved by preparing an ark in obedience to God's instruction (11:7; cf. Genesis 6:22). Jehovah proffered the grace. Noah, by faith, obeyed the Lord, and so was blessed. While God extends grace, human beings must be willing to "receive" the favor (2 Corinthians 6:1).

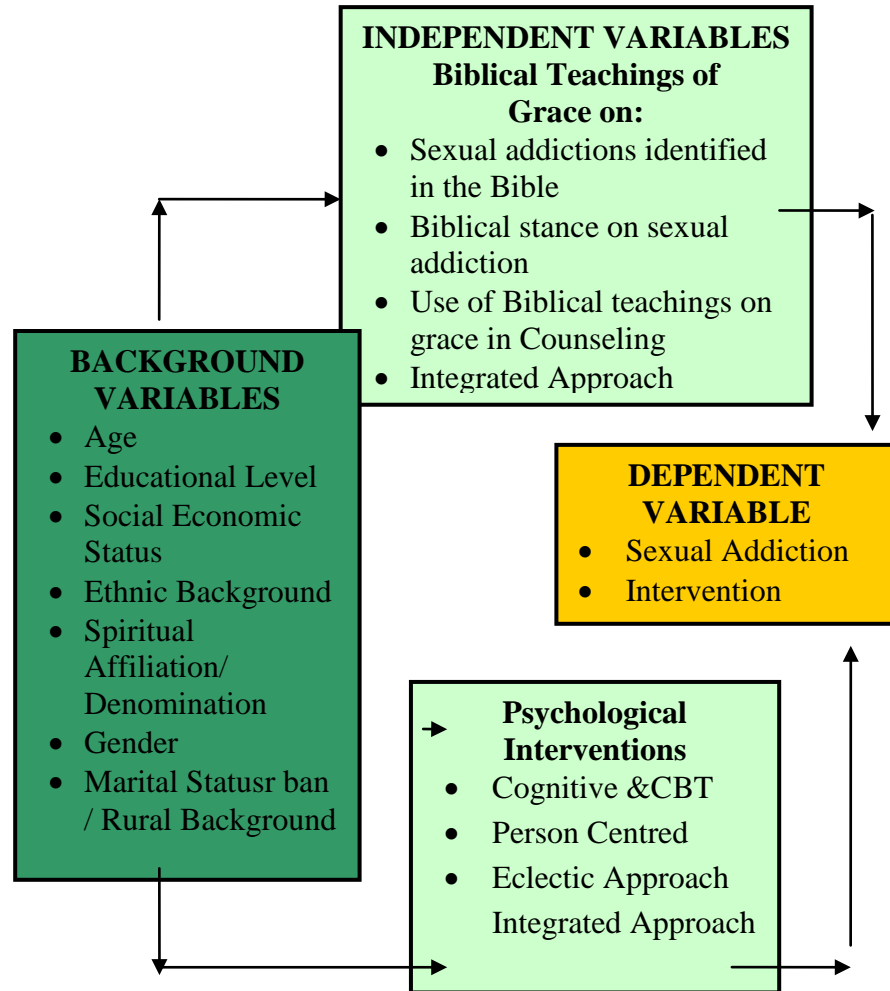
Finally "Grace" derives from the Greek, *charis*. In secular Greek, *charis* was related to *chairō*, "to rejoice." It denoted "sweetness" or "attractiveness." It came to signify "favor," "goodwill," and "loving kindness" — especially as granted by a superior to an inferior.

The Old Testament is the first of two parts of the Bible and includes Genesis to Malachi. The New Testament is the second of two parts of the Bible and includes Matthew to Revelation.

H. Conceptual Frame Work

The conceptual framework identifies sexual addiction that is the presenting issue at hand and the use of Biblical teachings on grace in counseling. It integrates the Biblical teachings on grace with skills borrowed from different psychological theories that may apply when counseling sexual addiction under Biblical grace and which do not dilute nor contradict Biblical teachings on grace in order to offer

holistic interventions in counseling when counseling various sexual addictions.



I. Summary Goal

The study established that there is a gap on the suggested topic as evidence by Alex Kwee, et al, (2007). The trio conducted a study entitled *sexual addiction and Christian college* at the Meier Clinics Foundation Regent University Judson College Counseling Center. In the study, they observed that sexual addiction concept that conventionally assumes partnered sex, creates a dilemma when young, unmarried Christian men, eschew partnered sex because of religious pressures but are silently addicted to solo sex behavior, e.g.,

masturbation and using pornography. This study observed that the counselors in this study seemed to be in a dilemma on how to handle the situation, hence a gap was evident that justifies the study on the use of Biblical teachings on grace when counseling sexual addiction. The chapter also looked at the purpose, objectives, and research questions, hypothesis of the study, ethical issues and operational definition of terms.

J. Literature Review

The study is on the use of Biblical teachings on grace when counseling sexual addiction. In order to understand the concepts under discussion, this study considers the topic entitled, *the use of Biblical teachings on grace when counseling sexual addictions*. A literature review is considered with definitions and descriptions of sexual addictions and grace, while causes and symptoms of sexual addiction and interventions are part of the discussion. Oral interviews and discussions are also considered in the discussion with a real life case study of a client 'M' used to demonstrate application. It considers related literature in the use of Biblical teachings on grace in counseling sexual addiction. It also defines sexual addictions, symptoms and causes and interventions that may be considered in counseling. It also attempts to identify and discuss what the Bible and other psychological counseling interventions state on sexual addiction that are behavioral and engage cognitions in nature and on grace. This chapter consists of related literature review, structured personal interviews and a case study under the following sub-headings: Grace, addiction, interventions, and a chapter summary.

1. Grace

There are diverse definitions and descriptions of grace from Biblical teachings on the same. In a structured interview, Amos Keya (2012) described grace in the following words:

Grace does not discriminate. It does not judge nor does it withhold favor from anyone. Grace transcends all barriers, ethnicity, class, gender, etc. It is timeless. Hence, the ministry of compassionate self-giving calls us to reckon ourselves as servants who are called to reach out to the needy amongst us with unconditional love. Grace seeks all, serves all, and is for everyone.

Another respondent who sought anonymity reiterated that we are saved by grace and this grace is greater than our sin although this is

not a license to sin (Anonymous, 2012).

On the other hand, Wayne Jackson (1997-2012) in literature review reiterated:

“Grace” derives from the Greek, *charis*. In secular Greek, *charis* was related to *chairō*, “to rejoice.” As far back as Homer it denoted “sweetness” or “attractiveness.” It came to signify “favor,” “goodwill,” and “loving kindness” — especially as granted by a superior to an inferior. In the New Testament, “grace” (156 times) takes on a special redemptive sense in which God makes available his **favor** on behalf of sinners, who actually do not deserve it. There is tremendous emphasis in the New Testament upon the fact that human salvation is the result of Heaven’s grace. This beautiful truth should never be minimized. At the same time, it must not be perverted...Grace is a soul-thrilling concept; it must be deeply appreciated, but never manipulated or distorted...In Ephesians 2:8, the apostle states that one is “saved by grace through faith.” Later, in the same document, he says that sinners are “cleansed by the washing of water with the word” (5:26).

2. Conditional Grace

The reception of God’s grace is **conditional**...The principle is illustrated by the example of Noah, who “found grace in the eyes of the Lord” (Genesis 6:8); and yet, as the writer of Hebrews shows, the patriarch and his family were saved by preparing an ark in obedience to God’s instruction (11:7; cf. Genesis 6:22). Jehovah proffered the grace. Noah, by faith, obeyed the Lord, and so was blessed. While God extends grace, human beings must be willing to “receive” the favor (2 Corinthians 6:1).

Makora, Naphtali (2012) in a structured interview outlined the following teachings of grace as familiar to him and would apply when counseling sexual addiction:

- All have sinned and come short of God’s glory and hence cut off from God by sin (Rom. 5:23; Is.59:2).
- God is love and loves with everlasting love (Jn. 4:8, Jer. 31:3). Though His love for us Christ died for the sinful, ungodly enemies (Rom. 5:6).
- Therefore His plan for us is to prosper us and give us a prosperous future (Jer. 29:11).
- If we believe his message/ word we will be saved and will not come into judgment but shall have eternal life and be called God’s own children and shall not perish (Jn. 1:12, 5:24, 3:16).
- By grace we are saved, not of our own doing, we are therefore recreated for good works in Christ and inspired Word equips as for righteousness (Eph. 2:8-10, 1Tim. 3:16-17).

This study presents that there are diverse teachings from the Bible on grace that can apply in counseling. Whichever one that a counselor is familiar to, this study reiterates that what is important is that all counseling resources used whether from Scripture or psychological theories, they must be used within the context of grace that can be summarized as outlined in Phil 4: 8, “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable--if anything is excellent or praiseworthy--think about such things.”

3. Addictions

This study is on use of Biblical teachings on grace when counseling sexual addiction. It therefore requires a definition or descriptions of various addictions. When discussing sexual descriptions of homosexual behaviors, Carnes (1983; 1991) reiterated that for scriptural references to have meaning today, some feel that the Biblical statement must be consonant with the larger, major theological and ethical judgments that lie at the heart not only of Scripture but of the historical church. In addition, the context today must be reasonably similar to the context of the statement at the time it was written.

According to Carnes (1983; 1991), over the generations, both gay and non-gay people have shared a more literal interpretation of Biblical reference to homosexuality along with the consequent prejudices that attain to it. This study presents that no counseling can take place without the client acknowledging that they have a problem and that that problem needs an address. The counselor also must perceive that the presenting issue can be addressed and they are in a position to handle such a problem otherwise they may need to refer to a more competent person because they may not be of any use to the client in counseling. As respondents to a questionnaire responded to the current study, this stance was evident. For example, one counseling and psychology lecturer in a Christian university who sought anonymity declined to fill the questionnaire on the use of Biblical teaching on grace when counseling sexual addiction. After scrutinizing the topic area and questions, he quickly responded verbally, “Are there such people in the Church? I would rather reserve my comments, let me not say anything (paused), I need to see you after this.” These words seemed to have unanswered questions such

as, “What do you have to do with such a topic? What are you up to with such a discussion?” Another anonymous radical counseling trainee at the same university said, “The Bible talks clearly about sexual immorality and impurity when it states that ‘adulterous will not go to heaven’.” This was said with such finality as if saying, “I want nothing to do with such.” Yet another anonymous respondent had this to say, “Tell them that the first thing to know is that God hates sinners and he has provided a way back to him. We shall be forgiven and after that we should forsake all evils and de-associate ourselves with evil companions.”

These voices represent many in the Church who cannot comprehend the idea of such a possibility of having Christians suffering from sexual addiction and still be referred to as Christians or even having Christian counselors having anything to do with them. This study reiterates that the stance is not accurate since clinical records have revealed that many clients from “Biblically-based” communities find their way in counseling centres with presenting issues on sexual addiction. The paper also argues that, it is not true that God hates sinners, but rather what he hates is sin. All according to Scripture have sinned and fallen short of the glory of God. It is by grace that we have been saved through faith, not of works least anyone should boast (Rom 3:23; Eph 2: 8-9). These words therefore caution any Christian counselor or helper with a judgmental attitude or conditional love in counseling since such attitudes can greatly harm the body of Christ and the client seeking help. Counseling ethics expect such to be protected including those suffering with sexual addiction because for such Christ came as seen in Luke 4:18, “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed.”

In this study that considers the Biblical teachings of grace when counseling sexual addiction, integration with Biblical spirituality is paramount. Since sexual addicts that seek counseling in a Bible-based centre still have a conscience that guides them to seek help. This is evidence that God is not through with them yet, and neither should any counselor or helper be. This theme is echoed in Scripture by the

master counselor and healer Jesus Christ in Luke 18:9-14 in the following:

Jesus told this parable: ¹⁰“Two men went up to the temple to pray, one a Pharisee and the other a tax collector. ¹¹The Pharisee stood by himself and prayed: ‘God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. ¹²I fast twice a week and give a tenth of all I get.’¹³“But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’¹⁴“I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

Patterns of sexual behavior whether heterosexual or homosexual, vary around the world in terms of behavior and risks (Mark Durand and David Barlow, 2003). This study considers sexual addiction in light of Biblical teachings on grace in counseling. According to Lauren Alloy, John H. Riskind and Margaret Manos (2005), when we ask how society defines psychological abnormality, we are asking that society draws a line between acceptable and unacceptable behavior, and second, which unacceptable behaviors and society views as evidence of “disorder” rather than simply as undesirable characteristics. This study proposes that sexual addiction like other abnormalities require treatment that integrates the use of Biblical teachings on grace in counseling. It is also quick to add that abnormality is a continuum and the helper must be careful to know where the line begins and or ends when counseling sexual addiction. Even under grace, the Bible as some reiterated, clearly defines what is considered sinful. The helper must therefore be a mature enough Christian to discern the difference. He or she also must embrace a non-judgmental attitude that is expected in professional counseling and under Christian grace, otherwise there may be danger of harming the clients rather than healing them, an attribute of any solid counseling ethics.

Lauren Alloy, John H. Riskind and Margaret Manos (2005) reiterate that the criteria for addictive behavior include obsession, compulsion, loss of control, and continuation despite negative consequences. People with an addiction do not have control over what they are doing, taking or using. Their addiction may reach a point at which it is harmful. Addictions do not only include physical things we consume, such as drugs or alcohol, but may include virtually

anything, such abstract things as gambling to seemingly harmless products, such as chocolate - in other words, addiction may refer to a *substance dependence* (e.g. drug addiction) or *behavioral addiction* (e.g. gambling addiction). Lynn Kohls, a Canadian missionary (Patriciah Kamau, 2010) rightly put it this way, “Too many serious issues have been trivialized by assuming that you just have to pray about it.” This paper presents that addictions, if abnormal psychology definition is anything to go by, are abnormalities that require Biblical grace and psychological interventions in counseling, not just praying, although the Lord of miracles can choose to heal without any intervention, but while that has not happened, the client requires directive and non-directive methods in counseling which in a Biblical worldview can be achieved through integration of psychological theories and Biblical spirituality interventions.

4. Sexual Addictions

Sex addiction is a maladaptive pattern of behavior, which involves persistent dependence on various forms of sexual expression in order to cope with the stresses of life (Elizabeth Hartney, 2011). This study considers sexual addiction from various categories that include: Solo sex, heterosexual sex, homosexual ideation among others.

As Alex W. Kwee and others (2007) argue, this paper reiterates that sex addiction goes beyond partnered sex since there are other symptoms that express sexual addictions. Kwee and others clarify how this is inclusive of solo sex (Sex with self) that usually results from religious pressures that are silently addictive, e.g., masturbation and using pornography since these men are sexually addicted when they depend on these to regulate their emotional state. Likewise, this study’s definitions of sexual addiction include solo sex that may also include the use of vibrators and other gadgets on self or others alongside other hetero sexual and homosexual addictions and how if at all the Biblical teaching of grace can be used in counseling.

Canes (1983; 1991) defines addictions as, “excessive, obsessive, or compulsive sexual behavior.” Sexual addiction is an abnormal behavior that requires treatment. Hartney (2011) reiterates that what makes sex addiction an addiction, as opposed to some other sexual problem, is this repetitive pattern of thought processes and behaviors, which continues despite negative consequences for the addict, and in

some cases, for other people. The addictive behavior continues over an extended period of time, and once consequences become obvious and the addicted person is unable to stop the behavior, they feel they are losing control. This study reiterates that sexual addiction is not a respecter of persons irrespective of their spirituality. Kwee, Alex W. and others (2007) state that the sexual addiction concept, which conventionally assumes partnered sex, creates a dilemma when young, unmarried Christian men, such as those seen at Christian college counseling centers, eschew partnered sex because of religious pressures but are silently addicted to solo sex behavior, e.g., masturbation and using pornography. They argue that these men are sexually addicted when they depend on solo sex behaviors to regulate their emotional state. Canes (1983; 1991) on the other hand argue that sex addiction refers to excessive, obsessive, or compulsive sexual behavior. This term popularized by Carnes, in describing sex addiction as an obsessional illness that transforms sex into the primary basis for a relationship or need, for which all else may be sacrificed, including family, friends, values, health, safety, and work. In this study on the use of Biblical teachings on grace when counseling sexual addiction, it involves sexual addicts that may be considering themselves as Christians but are struggling with behaviors that are outside their beliefs and or values.

Russell Willingham (1999) reiterates how one may wonder why people who love God indulge regularly in sexual sin and if it entailed lack of commitment or a lack of will power or worse still, they are not really saved. He quickly adds that experience has shown that a common thread runs through their lives, they are lonely to the core. That loneliness has not responded to increased church attendance, more intensive Bible study or rebuking the devil. According to Carnes, “sex addicts” exhibit a constellation of preferred sexual behaviors, arranged in a definite ritualized order, which is acted out in an obsessional scenario. He describes sex addicts as experiencing little or no pleasure, often feeling despair even in the midst of sex. Willingham, Russell (1999) echoes this stance when he reiterates that it seems to hang on and claw at their insides until they find themselves doing the very things they vowed they would never do. Carnes views “sexual compulsion” as one component of an addictive cycle, which includes preoccupation (obsessions), ritualization,

shame, and despair. He maintains that the addiction concept describes the phenomenon of compulsive sexual behavior because of the distinct similarity of the symptoms or behaviors to alcohol or drug addiction. This study argues that sexual addiction, should not be judged harshly even in Biblical circles, but a hand of grace should be extended to these human beings that Bible-based counselors ought to consider as the wounded people that Christ died. As a result, they should seek for ways to use Biblical teachings of grace when counseling sexual addictions.

Carnes (1983; 1991) posits three levels of sexual addiction. Level one is socially acceptable, tolerable, or controversial (e.g., masturbation, heterosexual relationships, pornography, strip shows, prostitution, and homosexual relationships). Level two is unacceptable (e.g., exhibitionism, voyeurism, indecent telephone calls, and indecent liberties). Level three is very unacceptable, illegal behavior (e.g., child molesting, incest, and rape). As Willingham (1999) argues from his counseling experience, sexual addicts are people that genuinely care about morality but find themselves failing to live up to those moral principles. He argues that, they have found little encouragement in the “quick fix” mentality of the Christians around them. It is in this desperate state before ditching Christianity that they have sought help, “I listen to them in individual counseling as they tell me how God is beginning to put their lives back together again.” It is in such result that this study considers the use of Biblical teachings of grace in counseling sexual addiction as the intervention to embrace alongside psychological interventions.

Carnes (1983; 1991) described the three levels of sex addiction which correspond to varying degrees of consent as follows:

Level One – Level One sexual behaviors include compulsive masturbation, pornography, and consensual sexual liaisons both heterosexual and homosexual.

Level Two – Level Two behaviors are illegal activities but considered as “nuisance offences,” even though they are non-consensual therefore they all involve a degree of victimization. These include flashing, voyeurism and indecent phone calls.

Level Three – Level Three behaviors are serious criminal behaviors that are dangerous and abusive, and result in serious consequences for the victims. These include child molestation, sexual abuse of vulnerable adults, and rape.

By the very nature and repercussions to self and others in sexual addiction, this study states that the interventions should be within the ethics of counseling where danger to harm of self and others must be observed even under the use of Biblical teaching of grace in counseling with sexual addiction. The study argues that grace should not only be extended to the sexual addict but also to victims of such addiction.

Alex Kwee and others (2007) disclose that an increasing number of clinicians and researchers recognize the presence of a syndrome marked by compulsive and addictive sexual behavior that affects a component of the population. Although the precise designation of such a condition is the subject of considerable disagreement and debate (Barth & Kinder, 1987; Goodman, 2001; Kafka, 2001; Shaffer, 1994), any clinicians are in one accord that the condition warrants treatment due to the distress and functional impairment that it causes. Nevertheless, the existence of such a syndrome of driven sexual behavior referred to as “sexual addiction,” a most common designation in the literature, is by no means universally accepted among clinicians and researchers. While Kwee and others acknowledge that there are many socio-cultural and ontological disputes around sexual addiction, these controversies were beyond their study. For the purpose of their discussion, they simply stated their belief that sexual addiction is a disorder that exists but suffers from a lack of diagnostic clarity. They reiterated that one ramification of the conceptual vagueness surrounding sexual addiction is the mistaken belief among some evangelicals that all sexual behaviors of a driven and unwanted nature represent sexual addictions that require treatment, the somewhat uncritical use of addictions. They explained that one group of people for whom the term “sexual addiction” is problematic is male students at evangelical Christian colleges who are distressed by masturbation and pornography use. The problems of these young men reflect the issues faced by the broader group of unmarried evangelical persons who are unsure about the place of sexuality in their lives, and experience tension and discomfort with their sexual feelings because their value system and religious beliefs preclude engagement in partnered sex. As counselors at the Wheaton College Counseling Center, they (Ferrell and Kwee) dealt significantly with issues of male sexuality, including running therapy

groups for men distressed by masturbation and pornography use and wishing to develop a healthy understanding of sexuality. They believed that some of their clients (a minority) struggle with an actual addiction, they were surprised by the number that have no sexual addiction but go for counseling. This study proposes that there is need to identify and be able to diagnose sexual addictions before any intervention is made.

Sexual addiction like other addictions generally follows the same order. This stance is rightfully echoed by Jeffry Parsons (2001) when he reiterates that treating nonchemical addictions is similar to treating chemical addictions and follows the following steps: assess, diagnose, plan treatment, intervene, and evaluate the effectiveness of method.

K. Interventions

Over the years, sophisticated methods for assessing specific patterns of sexual arousal have been developed (Mark Durand and David Barlow, 2003). This study proposes that sexual addiction involves abnormal sexual reactions to arousals that lead to application of abnormal means for gratification of these. In this study, Biblical principles of grace are at the core of treatment and interventions considered. This calls for consideration on how psychologically effective theories can be used in a way that they do not contradict the Biblical teachings on grace. The following steps will be considered: Assessment, diagnoses, plan, treatment, intervention and evaluation of effectiveness of method.

1. Assessment

This study embraces Biblical teachings on what may be considered as healthy relationships with self or with others when counseling from a Biblical worldview. Biblical teachings on sexual sin and addictions should be included in assessment. These should be assessed alongside scientific evidence of addiction because the client may just be involved simply in sin and could be a backslidden Christian who no longer desires to live or be identified as a Christian. Naphtali Makora (2012) in a structured personal interview rightfully posed the question, “Is there an acceptance of addiction and a willingness to be helped?” As Naphtali Makora asks, this study reiterates such questions and their answers could be part of the assessment process. In further discussion on assessment, Mark

Durand and David Barlow (2003) explain how they assess each patient for the presence of deviant arousal, social skills, and for ability to form relations. This study reiterates that such relations that may be included are with self, others and even with things as seen in voyeurs. Joyce Nderitu (2012) a long time lecturer of Bible and Theology in Christian university on the same stated that, “I would first of all find out the kind of sexual addiction the counselee is going through, then from there I would use Biblical principles of grace as I counsel with the affected person (s).” On the same, one anonymous respondent said he would appreciate that God has given His grace to all. Amos Keya (2012), a lecturer in a Christian university, marriage counselor and a sexologist further reiterated, “The Bible urges us to crave for things that are of spiritual nature. This longing can only be satisfied by God’s indwelling presence namely the Holy Spirit. Addictions has to do with carnal cravings (lust of the flesh (Gal. 5:16-21).” Keya was quick to add that, “The Biblical Principles of Grace in Counseling that I am familiar with is that Jesus came to heal the broken hearted and to set the captives free. As his ambassador my role is to work with my clients in a manner that reflects the grace and mercy of God who saw it necessary to redeem me while I was still a sinner. Jesus empathizes with my struggles for he himself went through similar struggles in his humanity and does not condemn or cast me whenever I call on him for forgiveness and restoration.”

Lauren Alloy and others (2005),rightly state that “Every human group lives by a set of norms-rules that tell us what it is “right” and “wrong” to do and when, where, and with whom. Such rules circumscribe every aspect of our existence. They are taken for granted by people within a culture, but they can differ widely between cultures.” This study reiterates that, while embracing the Biblical teachings of grace in counseling sexual addiction, the Biblical worldview assessment must be within this context and culture that one has chosen to be aligned with.

2. Diagnose

For a Bible-believing Christian, this study reiterates that the sexual addictions should be assessed against existing teachings from Scripture and on the behavior. What makes the client distressed and come for therapy is because of their underlying values and beliefs. Therefore any interventions must be in light of these values and

beliefs. However, the psychological aspects cannot also be ignored among others. Lauren Alloy, John H. Riskind and Margaret Manos (2005) reiterate that behavioral theories of sexual dysfunctions have focused consistently on the role of early respondent functioning in which sexual feelings are paired with shame, disgust, fear of discovery, and especially anxiety over possible failure.

When it comes to diagnosing homosexual ideations, Carnes (1983; 1991) explain that modern Biblical scholarship has allowed a wider interpretation and understanding of Scripture relating to homosexuality. These modern approaches are not without critics, and there is genuine disagreement about the meaning of scriptural texts. However, by departing from the literalist interpretation, the Scriptures can be viewed in terms of what was being said within the context of Biblical times. This study states that the norm in the clients' culture will play a major role in diagnosing sexual addiction and if Biblical worldview is part of that norm, then this cannot be trivialized or ignored.

3. Plan

The next step is a viable plan usually referred to in counseling as a treatment plan. On a plan, one anonymous respondent said he would explore the causes of sexual addiction. He would then help the client see the sin and consequences and then support them through the healing process. Another anonymous respondent who is a practicing pastor and counseling student in a Christian university went further and outlined the steps for consideration in the event he would counsel sexual addiction:

1. Consider the environment they practice
2. Activities they involve themselves in
3. People they associate with
4. Perception about themselves
5. Their history and family of origin
6. Their feelings and their understanding of their sexual behaviors
7. Their idea of Biblical principles

While Naphtali Makora (2012), an educator, doctorate scholar and lay Christian counselor outlined the following as his interventions and treatment plan on using Biblical teachings of grace when counseling sexual addiction:

1. Is there an acceptance of addiction and a willingness to be helped?
2. If yes, then I will ask that we meet in a confidentially safe place for a session(s)/meeting (s)
3. I will then use the Bible principles of grace to know who they are from God's gracious and loving perspective and to know humanity's basic problem and the solution God has provided.
4. I will then through dialogue lead them to confess their sin through conviction and lead them to be the written Word to allow the Holy Spirit lead them to repentance for no change of heart can take place without confession and repentance

4. Treatment

When questioned about counseling sexual addiction, Nderitu (2012) said she would give the affected persons the Biblical principles such as Romans 1 in the N.T and others from the O.T. while an anonymous respondent was careful to add that regarding homosexual ideations, Biblical consideration on marriage is in terms of man and woman, where God was willing to forgive those who came to Him. On sexual addiction treatment, here are some anonymous comments from five different respondents:

1. I would use Bible verses that talk about impurity and illicit sex in counseling sexual addiction.
2. I would help the person understand the Biblical implications of the addiction but more so explore with them the causes of the addiction as they went through the healing process, this would be done without condemnation.
3. People should be more tolerant and understanding by keeping in mind that all have sinned and fallen short of God's glory.
4. There is no condemnation to those that are in Christ Jesus, I would help the sexual addict know that God loves them and wants them to be whole.
5. I would help homosexual addicts understand from Scripture that God created them male and female and therefore can help them live normally.

This study reiterates each of these Biblical teachings on grace could be used when counseling sexual addictions, but alongside other counseling skills for holistic intervention. Regarding homosexuality,

just like other sexual addiction it is an abnormality since the definition of abnormality is anything outside the norm. This is more so especially when practiced in the context of a Biblical worldview. It is not the norm in a traditional Biblical or Biblical-based culture to be engaged in such. But as earlier stated, the issue of homosexuality may be debated by most Bible-believing Christians. This paper concludes that issues on homosexuality are a matter of personal conviction and denominational and geographical orientation. However, in counseling, even a homosexual addict that comes for counseling is a client that requires grace in counseling. If such belief they have a problem, then the counselor takes it from there, if not one could still help them explore alternative lifestyles although they should have the autonomy to choose how they want to live their lives. A belief in a power greater than them to whom they shall be answerable to in the Day of Judgment ought to be encouraged for only God has all the answers to man's problems. These cannot be resolved through debates.

Carnes (1983; 1991) clarify this position and states that the review of denominational teachings on homosexuality is a reflection of the way Judaeo-Christian tradition that has interpreted and understood homosexuality for generations. This is a primarily condemnatory view of homosexual behavior that is an issue so prominent a task for church groups to face. A great part of church tradition rests on the accepted interpretation of Biblical references to homosexuality. It is here that more literal interpretation of the Words of Scripture can be cited to condemn homosexual behavior.

This study concludes that even under grace, 'sin' should never be encouraged among believers but all interventions of sexual addictions in counseling must be exercised in an atmosphere of love and grace. 1Peter 3:15 supports this stance and states, "But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect." This study states that even when counseling sexual addiction under grace, grace should not appear to be abused nor condemnation appear to be the norm in Bible-centered counseling settings. The Christian helper must be a gatherer and not a scatterer whether such is a lay or a professional counselor. They must understand that counseling is a process and unless through a miracle, it may not happen overnight.

5. Intervention

There are various theories that could be integrated when counseling sexual addiction. In this study, the same are integrated with Biblical teachings of grace. Amos Keya (2012), a lecturer in a Christian university, marriage counselor and a sexologist, illustrates how he would intervene in an integrated approach to counseling under grace by posing some questions and seek answers as he explores with the sex addict in counseling as follows:

1. How does the client view his behavior from a biblical perspective?
2. What do I know about sexual addiction from a biblical perspective as a counselor?
3. Is this behavior sin and can this be supported from a biblical perspective?
4. What is God's grace in response to this behavior?

Addiction is like any other sin and NO sin is above God. A therapist who works from a biblical framework needs to explore the individual's longings without labeling it as pathology. The therapist needs to externalize addiction by helping the individual know that it is his behavior and the person him/herself that is the problem. The client must feel accepted as an individual and validated for their willingness to share their struggles with the therapist. Their vulnerability to come out needs to be commended with assurance of confidentiality. The therapist needs to assure the client that he or she will walk with the client with respect and honor. One also might want to find out the resources available to the client (spiritual, ritual, sacred place, community support, literature, etc). Explore what the client feels/believes is God's purpose and plan for his/her sexuality.

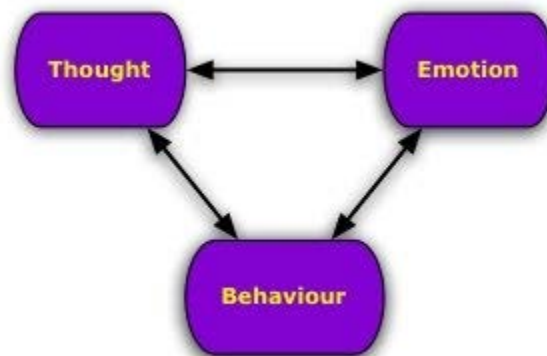
6. Evaluate effectiveness of Method

Every step in counseling including within a session requires evaluation. This study reiterates that where an intervention is not working including the use of Biblical teaching on grace when counseling sexual addiction, such should be discarded because counseling is not about skills, theories and therapies but about a client. It is not a ground to try out theories, skills or teachings, but a place to process healing.

7. Cognitive Behavioral Therapy

Jeffrey Parsons (2001) reiterates that treatment method of Cognitive Therapy is ideal in addictions because most mental health counselors already know how to do cognitive therapy generally and is a familiar and natural way to counsel people. This gives mental health counselors confidence in treating people suffering with emerging, complex, and compelling disorders, such as sexual addictions discussed in this study. This study presents that Cognitive and Cognitive Behavioral Therapy (CBT) follows the pattern of ABC (Affect, Behavior and Cognitions) which is cyclic in nature and could start with any of the three factors. Affects that are faulty, give birth to faulty behavior which in turn gives birth to faulty thoughts. Greg Mulhauser (2011) explains that Cognitive therapy (or cognitive behavioral therapy) helps the client to uncover and alter distortions of thought or perceptions which may be causing or prolonging psychological distress. He demonstrates further as follows:

The central insight of cognitive therapy as originally formulated over three decades ago is that thoughts mediate between stimuli, such as external events, and emotions. As in the figure below, a stimulus elicits a thought — which might be an evaluative judgment of some kind — which in turn gives rise to an emotion. In other words, it is not the stimulus *itself* which somehow elicits an emotional response directly, but our evaluation of or thought about that stimulus.



This study reiterates that if the same is integrated with Biblical teachings of grace, such a client should also be assisted to explore what the Bible teaches on grace and how this grace should not be abused. Through the intervention, the client should be assisted to see that there is hope. Bibliotherapy can be used by discussing case

studies of people in the Bible that were involved in relevant issues. In sexual sin, a case such as the OT Rahab, and NT Mary Magdalene and the adulterous woman were willing and were able to change. In these cases, Jesus did not condemn them, for each of them had the willingness to change. As one senior pastor tells his congregants, “There cannot be thieving or fornicating Christians.” It is this willingness to change and the change that makes it evident that the Holy Spirit is still at work in the believer. 1 John 1:9 declares that, if we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness. Therefore the believer after such a confession must show the willingness to change and ought not be a habitual sinner. This paper states that, it is not always as easy as it sounds for the client since behavior that took long to learn usually takes long to unlearn. That is where cognitive behavioral therapy would apply under the Biblical teachings of grace as the counselor walks with the client. There must also be accountability partners in the social support system of the client such as another Christian who is mature and if possible a recovering addict just like other addiction recovery processes.

As Greg Mulhauser (2012) reiterates, Cognitive therapy aims to help the client become aware of thought distortions which are causing psychological distress, and of behavioral patterns which are reinforcing it, and to correct them. The objective is not to correct every distortion in a client’s entire outlook — and after all, virtually everyone distorts reality in many ways — just those which may be at the root of distress. The therapist will make every effort to understand experiences from the client’s point of view, and the client and therapist will work collaboratively with an empirical spirit, like scientists, exploring the client’s thoughts, assumptions and inferences. This study presents that these can be done under an atmosphere of grace when counseling sexual addiction. The therapist helps the client learn to test these by checking them against reality and against other assumptions. This study reiterates that in cognitive behavioral therapy, this is referred to as cognitive restructuring where the irrational beliefs are challenged. Because of the interrelationship between thoughts, feelings and behaviors, therapeutic interventions frequently involve the client’s behaviour (Greg Mulhauser, 2012).

The other theory that this study considers useful when counseling sexual addiction is Client centered that is also known as person-centered or simply Rogerian therapy. As Kendra Cherry (2012) rightfully states, Client-centered therapy is a non-directive form of talk therapy that was developed by humanist psychologist Carl Rogers during the 1940s and 1950s. It is one of the most widely used approaches in psychotherapy (Cherry, Kendra). Biblically-based world views counseling centres find this therapy attractive because as Cherry reiterates, Carl Rogers was a humanist thinker and believed that people are fundamentally good. He also believed that people have an actualizing tendency, or a desire to fulfill their potential and become the best people they can be. This study presents that, a Biblical world view that teaches on grace will find this approach attractive because of the three core factors that Carl Rogers describes as necessary for therapy to occur.

Cherry (2012) rightly explains that Carl Rogers emphasizes unconditional positive regard that simply means that the therapists show complete acceptance and support for their clients. This is a Christian attribute under grace as this study observes. Carl Rogers as Cherry adds also said the help must have genuineness, which means that the therapist needs to share his or her feelings honestly. By modeling this behavior, the therapist can help teach the client to also develop this important skill. In Christian practice, this study presents that Christian sharing referred to as testimonies are an integral part of the Christian practice and hence easy to embrace in counseling referred in counseling as self-disclosure. The Bible in Revelation 12:11 teaches that, “And they overcame him by the blood of the Lamb, and by the word of their testimony.” This Bibliotherapy from the Biblical teachings of grace can be used in counseling by encouraging the client on the power of a testimony. The other attribute that Cherry explains about Rogerian therapy is unconditional Positive Regard where the therapist must accept the client for who they are and display support and care no matter what the client is facing or experiencing. This study presents that under Biblical grace, this would be an appropriate attitude for every Christian worker since the basic Christian teachings encourage acceptance of all as they are. The client must also embrace the fact that God has accepted them as they are as the Bible in Romans 5:8 rightly states that, “But God

demonstrates his own love for us in this: While we were still sinners, Christ died for us.” According to that Scripture, Christ died for such as him or her and also for the helper, “While we were yet sinners.” That attitude will help the client feel like part of a body of Christ rather than as the “bad” outsider. The use of Biblical teachings on grace when counseling sexual addiction can be demonstrated in the case study of “M” below. It is an integrated eclectic counseling approach extracted from clients’ notes that happened in a church setting counseling room. (Client’s name concealed for confidentiality):

Client M was 31 years old single mother. She came for counseling struggling with heterosexual sexual addiction. She had a sexual relationship with a man who fathered her child before she accepted Christ as Saviour. The history gathered revealed that ‘M’ wanted to have an abortion when she discovered that her childhood sweetheart had secretly married and was living in a different city although he would come to visit her without disclosing that he had already married. She did not discover this until she was pregnant when he revealed that he could not marry her. It was when she was contemplating having an abortion when the preacher made prophetic utterances and pleaded with the listeners that somebody was planning to have an abortion and God said she should not. It was a 5,000 sinner church congregation. The preacher did not know her. She took it that it was God and responded to the altar call. Although she was now a converted Christian, the sexual urges could not stop whenever this man approached her for it. Two years later she came for counseling in a church’s counseling centre. Upon exploration of her issues, the Rogerian three factors of Unconditional personal regard, acceptance and genuineness were applied. Bibliotherapy that involves having the client read relevant books or writings was also applied. Since this was a church setting and M’s worldview was Biblical, the counselor asked the client what she knew about love and forgiveness. These and other verses on unconditional love, grace, forgiveness and acceptance were read with some reading given as take away homework. These were used to do Cognitive restructuring of the client’s irrational beliefs that she could not get out of her sexual addiction nor be able to raise her son. CBT was also employed by exploring the behavior that she had learnt over time. Psycho-education was also used to unlearn faulty behaviors was taught to the client. In her case, the behavior always occurred after she received a telephone call from her boyfriend. They would meet for coffee or dinner and end up in bed having sex which she was completely unable to resist at this stage. When he was gone back to his city for a month, she had no problem abstaining, until again he made another telephone call and the cycle would continue. Though the six session interventions, these were explored and as she owned the process in a non-judgmental atmosphere, it was inevitable that she needed to change her telephone number. The man had no access to the new number and the behavior could not be sustained. In the meantime, she attended Christian growth

discipleship process in the same church, and as more Word was engrained in her mind, she was renewed and the addictive sexual behaviors overcome with time. Bible verses that were applied include Romans 12:1-2 that says, “Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.” Today, M is a reliable mature believer whose Christian virtues have been identified in her secular work place and she is considered as a role model to others with responsibilities entrusted to her to be reading the workplace Bible fellowship.

The case of ‘M’ can be applied with any other sexual habit, addiction or sin. And as Cherry (2012) reiterates, Carl Rogers believed that people often develop problems because they are used to only receiving conditional support; acceptance that is only offered if the person conforms to certain expectations. By creating a climate of unconditional positive regard, the client feels able to express his or her emotions without fear of rejection. The case study of ‘M’ is one among many success stories that the researcher who is a practicing counseling psychologist and lecturer in three Christian universities has witnessed. This paper presents that a judgmental attitude through verbal or non-verbal language by counselors including Christian workers can be sensed by the client from a distance and will influence their healing negatively.

Finally, this paper argues that in a Bible-based setting, no holistic counseling can take place without embracing the written Word of God from the Bible. From this the integrated counselor can apply and demonstrate from Biblical case studies that may be relevant to the client’s presenting issues. Many have stated that counseling must either be fully secular or spiritual, but this paper reiterates that what is important in counseling is the client’s well-being. A cultural approach can therefore be applied to the client in order to make the necessary intervention. For a Bible believer, the culture here among others like ethnicity and race is Biblical spirituality. This therefore calls for Biblical intervention without necessarily ignoring empirical knowledge which is necessary to unravel many presenting complex issues that spirituality alone cannot address. In Bible-based spirituality, these can be integrated with Biblical writings that are relevant and this should not be confused with preaching to the client but rather exploring Scriptural truths and picking any useful lessons.

The name and blood of Jesus are paramount to a believer's ears and can greatly influence the direction of integrated spiritual therapy. Such is found in Philippians 2: 9-11 which says,

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things on the earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Conclusion

This study was on the use of Biblical teachings on grace when counseling sexual addiction. The study begun by looking at the background of the study, research questions and hypothesis, it also considered ethical issues and a conceptual framework that ended in chapter summary. The conceptual framework looked at the theoretical framework which in this study was an integrated Bible-centered teaching on a grace eclectic approach that leaned towards Rogerian and cognitive behavioral therapy (CBT). The study identified addictions including sexual addiction, and grace, before discussing the intervention that followed six steps that concluded with an intervention and evaluation. During the mini-research, ten respondents were interviewed and an eleventh one declining to participate in the structured written interview. However the verbal remarks were captured and were relevant to the study and with his permission cited as anonymous. This study recommends a bigger research with more participants and diversity in order to be generalized to a wider group of people. However, the findings can still be relied upon to inform counselors on how to use the Biblical teachings on grace when counseling sexual addiction and still employ a psychological intervention.

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Appendix A: Counseling Questionnaire

The purpose of this questionnaire is to investigate the opinion of the recipient's understanding of the Use of Biblical Teachings on Grace when Counseling Sexual Addiction. All information shall be treated with utmost confidentiality while demographic information is strictly intended for interpretation of the outcome of the study. Respondent's identity will not be required unless with their explicit permission respondents.

Demographic Information

Code No. _____
Age ___ GENDER ___ MARITAL STATUS _____
STUDENT/STAFF/OTHERS _____
EDUCATIONAL LEVEL _____
EDUCATIONAL PROGRAM _____

HOME DETAILS: NATIONALITY _____
PROVINCE _____ DISTRICT _____
CHURCH DENOMINATION _____
CHURCH LOCATION _____
URBAN/RURAL _____

**PART A - Circle the most appropriate answer A-Yes, B-No, C-N/A
SECTION I**

1. I am a committed Christian that regularly attends Church [A B C]
2. I am “Saved” by grace [A B C]
3. I have experienced grace in counseling (formally or informally)
[A B C]
4. I have been taught basic teachings on grace in Church, Bible study,
or at School [A B C]
5. i). I am a Christian “worker” (informal or otherwise) [A B C]
ii). If **Yes** specify by circling the most applicable status that apply to
you:
 - a) Lay Counselor/Lay Leader /Mature Bible Believer
 - b) Church Elder/Deacon
 - c) Pastor
 - d) Professional Counselor with some professional Training at the
following level: (**Circle one**)
seminar/Certificate/Diploma/Undergraduate/Graduate/PhD
6. i) I use Biblical Principles of grace in counseling [A B C]
ii). I am a radical Christian when it comes to sexual sin, sin is sin,
there is no room for grace in counseling sexual addiction
[A B C]
7. In my Christian institution, church or school, grace is exercised in
counseling, formally or Informally [A B C]
8. I believe that counseling cannot be complete without consideration
of Biblical principles [A B C]
9. Counselors should act as agents of church discipline with sexual
addicts [A B C]

**PART B - Instructions: Do not edit your answers write the first
responses that come to your mind**

1. To what extent does the Bible have counseling answers on
sexual addictions? Explain: _____
2. The following are the Biblical Principles of Grace in Counseling
that I am familiar to _____

3. In the event you came across a sexual addict in your church, how would you go about it in counseling? Consider the three categories below: _____
 - i). Solo sex, Sex with self (i.e. Masturbation, Pornography, use of vibrators etc) _____
 - ii). Illicit Heterosexual sexual addictions outside the norm (Man and woman) _____
 - iii). Homosexual ideations (Same gender i.e. men with men, women with women) _____
4. Have you been taught basic counseling skills in your church/Institution? Explain: _____
5. Briefly describe how the principle of grace would be used in your church/Institution: _____
6. How would you counsel a sexual addict when using Biblical principles of grace? _____



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